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OFFICE OVER No. 1 CORNHILL.

THE WELCOME BACK.

BY ELIZA COOK.

Sweet is the hour that brings us home,
Where all will spring to greet us;
Where hands are striving, as we come,
To be the first to greet us.
When the world hath spent its frowns and wrath,
And care been busy pressing,
'Tis sweet to turn from our roving path,
And find a freer blessing;
O, joyfully dear is the homeward track,
If we are but sure of a welcome back!

What do we seek on a dreary way,
Though lonely and benighted,
If we know there are lips to cheer our stay,
And eyes that will beam love-light?
What is the worth of the diamond's ray,
That glances that flash pleasure,
When the words that welcome back betray
We form a heart's chief treasure?
O, joyfully dear is the homeward track,
If we are but sure of a welcome back!

PARADISE—HEAVEN—HADES.

Mr. Editor.—I noticed that a writer in the Herald, some time ago, endeavored to show that we ought not to distinguish between paradise and heaven, but should regard them as the same place; and it is true that most people wish to entertain the belief that their departed friends, if good, are gone to heaven, and the place I mean by Hades is where the Savior said to have gone, after his resurrection.

But, sir, I know of no passage in the Bible which asserts that a human spirit, in departing from earth, goes to heaven; but it is asserted of Elijah and Christ, who went up from earth, with their bodies, that they went to heaven.

The soul of Christ, on leaving the body, went to the place where all righteous souls go at death, and he and St. Peter say expressly it went to the place of happiness in Hades. The Savior says to the thief, "To-day thou shalt be with me in paradise." Peter, in Acts, says, "Hades and Peter is speaking of the soul or spirit of Christ as having departed to the spirit world, and not of the body, for that is referred to only in that part of the verse, where it says, 'neither wilt thou suffer thine Holy One to see corruption.'"

I think it cannot be denied, that Hades, as generally used in the New Testament, means the place of departed spirits, without regard to their happiness or misery. It is true, that hell, from Hades, is used, sometimes, for the place of torment, but I suppose that Lazarus was as really in Hades as the rich man, but one in Abraham's bosom, or paradise, the other in the place of torment. This view corresponds with Rev. 1:18, where the Savior says he holds the keys of Hades, and of death, one meaning the place of all departed spirits, the other the place of all dead bodies, or the grave. It is also said by the same writer, speaking of the resurrection from the dead of the whole human race, that "death and Hades delivered up the dead which were in them." Death, or the grave, will give up their bodies, Hades will give up their spirits.

The angels that kept not their first estate, but sinned, were cast down to hell, or Tartarus; and without speaking here of the place from which they were cast down, I suppose it true that they were cast down *body and spirit*. They were not made subject to natural death, as was man when he sinned.

Those of the angels that maintained their integrity in their first estate, were admitted to heaven, *body and spirit*, as man would have been had he not sinned.

I know some have said that man would have died, had he not sinned; but God has not only said that the day that man partook of the forbidden fruit he should become mortal, but has also said, "As by one man, sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

Had it not been that man was deprived of access to the tree of life, he would have continued to eat and live, and after a proper trial in his state of trial, or probation, God would have done with him, as he did with Enoch, after walking with him three hundred years, taken him immediately to heaven, body and soul.

Heaven will not only be the second estate of all righteous, rational beings, but an eternal and unchangeable estate. It is not, therefore, to be supposed, that the spirit, on its temporary departure from the body, enters into heaven itself, but still, as Jesus Christ holds the key of the place of departed souls, or holds power over it, and makes the happiness of those that dwell in paradise, it is proper for us as Christians to say at death, with Stephen, "Lord Jesus receive my spirit." We ought to be willing to adhere to the teachings of the BIBLE.

Dec., 1846.

For the Herald and Journal.

PRAYER MEETINGS—AGAIN.

The next point I would notice is, the address in prayer. Different forms of address are used in prayers recorded in the sacred writings, too numerous in this place to mention. I am convinced that there is an error of practice in this particular. Not a few Christians, even, can be found, who appear to make a free use of the awful name of God, as of any little word, whatever. I cannot understand how any Christian can immediately, or gradually, adopt such a practice in prayer. The practice I condemn, has an influence upon others who are not pious, and it more or less affects the church in general, inasmuch as it leads them to think less of the sin of profanity. We are not left without some indirect, if not direct, instruction by the Savior upon this point. He said, "After this manner, therefore, pray ye—Our Father who art in heaven," &c., and this phrase is not repeated through the Scriptures. He not only taught this by precept, but by example. A few instances we will notice. In Matt. 11:25, we have an instance where Christ uses the term Father in prayer. "I thank thee, O Father, Lord of heaven and earth," &c. 26th verse, also, "Even so, Father," &c. Hear him a little while before his crucifixion, exclaiming, "Now is my soul troubled, and what shall I say? Father, save me from this hour," &c.—"Father, glorify thy name." John 12:27.—"Turn to that memorable prayer recorded in 17th chapter of John, and notice, particularly, the address. It is uniformly, Father. In one instance, he uses the phrase, 'holy Father.' In another, 'righteous Father.' Again, Look at another used in Luke 23:34, and mark the address used by the Savior. 'Father,' said he, 'forgive them, for they know not what they do.'"

And, reader, if you forget every other quotation I have made, forget not this last from the Savior, recorded in Luke 23:46: "And when Jesus had cried with a loud voice, he said, 'Father, into thy hands I commend my spirit,' &c."

I think, to say the least, the example of Christ should have an influence upon his followers. I will bring to view a passage from the apostle Paul's epistle to Galatians, 4th chapter, 6th verse, and let that suffice. "And because ye are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba Father." The Savior offered his disciples, that he would pray the Father for them; and in most instances where he refers to him, he uses the same term. Few Christians are aware how many times they use the name of God, or some similar title, in any one prayer or exhortation. I have good reason to believe that the word Lord was repeated in one prayer of common length, in my hearing, fifty times. It is no less improper to use the name of God too frequently in addressing an audience, than in prayer, though I do not design to dwell upon that subject now. Understand me, Christian reader, I do not say that the above form of address should always be used in prayer, yet it is the one most frequently used by Christians.

There is another point relating to prayer meetings, upon which I wish to say a few words; and that is, the position of the body in the time of prayer. We read of kneeling, standing, and prostration; but where do we read of sitting in time of prayer? It must be admitted, that kneeling is the general practice mentioned in the Bible, though prostration is proper, as well as standing. It is not always practicable to prostrate or kneel in time of prayer, but it is generally convenient to stand. In what place of Christendom this disrespectful practice of sitting in prayer commenced, I know not; but one thing is quite evident to me—it ought never to have been suffered in a Christian congregation. There are various reasons which might be assigned in condemnation of this lazy habit; but as it is conceded on all hands that it has not support from Scripture, I shall forbear.

If the above remarks will apply to social meetings, they will, with double force, apply to public congregations.

One thing more, and I am done. Prayer should be the offering up of strong desires to God. In many prayers offered by Christians, no marked, leading desires, are developed; no intensity, no agony, no faith, no blessing; but a continual labor after something to say, as though prayer consisted principally in words. I repeat it, prayer should be the offering up of strong desires to God. Indeed, what use are all other prayers? It is solemn mockery. If sinners were accustomed to hear no prayers but such as are offered from hearts filled with desire, there would be less vanity, and more solemnity in the presence of praying people, especially in prayer meetings.

Christian reader, meditate upon the above, and lend your influence in bringing about that reform so much needed. Let your example be right.

Natick, Nov. 20.

For the Herald and Journal.

CHURCH MUSIC IN NEW ENGLAND.

Mr. Editor.—The following article recently appeared in the Puritan, with the above caption, which pleased me so much, and expressed my views so exactly, that I can but forward it to you for publication in the Herald. It will be perceived that it is designed for the Congregational churches; but will it not answer as well for our own? Are not the evils here complained of, evils which begin seriously to affect us? I am convinced that ten years will not elapse before there must be a great revolution in this matter, and that for the better. O, how often have I been grieved at the listlessness and indifference in which this solemn part of divine worship is performed, and that, too, by a people whose object is to spread Scriptural holiness over this land. I am more and more persuaded every day, that we shall never sing with the spirit and the understanding also, till we come to have congregational singing in all our churches.

Yours truly, C. S. MACREADING.

Lynn, Dec. 3.

CHURCH MUSIC IN NEW ENGLAND.

I have spent the last few Sabbaths in New England. Many things have pleased me, some have surprised me. Of the former I need not speak; they are things which have long characterized the New England Sabbath, and made it the glory of the land. Of the latter it becomes me to speak with diffidence, as having attended worship in only a small number of your churches. But there is one department in respect to which these churches, as I am given to understand, fairly represent the churches generally—I mean that of SACRED MUSIC. I had been told before coming here, that of late years your congregations were paying great attention to this subject. I have heard some excellent singing here; but then several things have surprised me. I state them, with no captious spirit. I state them, knowing that the principles which control my judgment in this matter, differ so radically from those promulgated by some eminent authorities in church music, that my strictures will, in those quarters, go for naught.

1. It surprises me to find how ripe your choirs are with new tunes. For myself, I am old-fashioned enough to have a strong partiality for what are styled the "old tunes." I would that many more of them might be snatched from the oblivion to which modern taste is consigning them. But I would not, like some of the Scotch churches, restrict all the music of the sanctuary to twelve tunes. I would not compel them to sing Bridge-water, and Bangor, and Majesty, and Ocean, and such like for ever. There is nothing in the old books which, to my ear, surpasses a number of the tunes in the tenth edition of the Boston Academy's collection, and others in the books of Mr. Hastings. But why suffer the old tunes—so large a proportion of them—to be extruded from the sanctuary? I may be in error as to the fact, but it seems to me that new music has come into your churches like a spring freshet, and swept every thing before it. It is only at rare intervals, if I mistake not, that one of those tunes is heard, which are consecrated in the memories of individuals who are not past the prime of manhood. Nor is it only very many of the new ones are unsuitable for the house of God. They are much fitter to display the skill of a choir, than they are to promote devotion.

2. I have somewhat to object to the style of singing in your churches. I may have been unfortunate; but much of the singing I have heard, has been deficient in solemnity. The choirs have evidently employed much time and culture in their divine art. Their singing was scientific and imposing, with all the parts ably sustained, and with adequate (in some cases excessive) instrumental aid. But it lacked gravity, tenderness, reverence. It had a sort of business-like, rather an smack of the concert hall, which grated upon my feelings. Instead of chiming in with the other exercises, it was in conflict with them. It endeavored to make a display of the choir's skill, instead of being a sacrifice, though God's altar, to science, instead of religion. The tendency was to draw attention, not to the sentiment of the hymn, (in one or two instances very solemn hymns,) but to the singers. The apparent impression upon the congregation was, "That was well done." I am far from saying that this was the impression aimed at, or from imputing an ostentatious spirit to the performers. I speak only of the effect—the effect upon myself, and the apparent effect upon others.

3. I have been surprised to find all the singing in your churches confined to the half-acre or score of persons who ordinarily compose the choir. In my early life I spent a year or two in New England, and then the praises of God used to go up from all parts of the church. There were no "singing societies" in those days, but to lead the singing, if you will, to do the singing—but not to monopolize it. The congregation, old and young, were not merely allowed to sing, but expected to sing. But a new era has dawned upon you. You have discovered that it is as exclusively the function of the choir to do the singing, as it is that of the minister to do the preaching. A stranger goes into one of your churches, and if he knows the tune, (which is an extreme supposition,) begins instinctively to exercise his inalienable right in joining in the praise of God. But he soon discovers that he is attracting, more than a modest man cares to do, the observation of his neighbors; and that the young people around him, who began their career since the new light broke in upon New England, look at him in a way which seems to say, "What have you to do with the singing? the choir have charge of that." As an offset to this, some old lady will probably turn her head gently around to see where the strange voice comes from, and the traveller will read in her benignant countenance, the feeling, "It does me good to hear you, sir; it reminds me of old times."

I do not speak at random on this subject. I worshipped one day with one of your leading New England churches—a church that has something more than a provincial reputation. The choir consisted of four or five males and two females—nothing of the nature, as I had custom of believing, a professing Christian. Yet that choir did all the singing. Not a voice was heard to peep from any other part of the edifice. "What does this mean?" I said to the pastor, as we left the sanctuary, "how is it, that in this great congregation, no one sings except that handful of people in your choir?" "It means," said he, "that the choir will have it so. They feel that it belongs to them to do the singing, and would be offended if the congregation should attempt to unite with them." Really, Messrs. Editors, you are a patient people if you can bear such a yoke as this quietly—singularly patient, considering you are the descendants of the Puritans. I think your choirs have but one more step to take; let them assume the prerogative of dictating to the pastors what psalms and hymns they shall give out, and the bondage will be complete.

4. Another thing which surprised and revolted me, was to see your congregations sit during the prayer, and the moment the singing commenced, rise and turn *en masse* towards the choir. Here, as on the other points, I can only speak of what has passed under my own observation; how general the practices in question are, I know not. That of sitting in prayer, I am sorry to say, is not confined to New England. I need not inform you that there was a time when the custom of standing in prayer was universal in your Congregational churches. If the present generation have deteriorated so much in physical strength, (the lady I refer to; the pastors seem to be as vigorous as their predecessors,) as to be unable to stand up for ten minutes together, why do they not kneel? There are but three attitudes suitable for devotion—standing, kneeling, and prostration. I have repeatedly known congregations, suffering under the prevailing Sabbath debility, to bend forward during this exercise, as a sort of medium between standing and kneeling. But never, until I came into New England, did I know one to sit bolt upright. Is there a serious standing in New England, or out of it, which will say that this is not an irreverent posture, in dressing the glorious and incomprehensible Jehovah? What would your sedentary congregations say, if their pastors should sit while offering prayer?

But this is not all. When the congregation do rise, it is to turn round and stare at the choir—the female portion of whom, in many churches, as I am told, are uncovered, as though met to sing at a concert or Oratorio. On this practice I cannot trust myself to comment. No one will attempt to vindicate it as an aid to devotion, or as harmonizing with the usual tone of your sanctuary services. And in any one who maintains that it is either reverential or decorous, his standard, both of worship and taste, must be so different from mine, that it were useless for me to argue with him. The effect of the practice, both upon the congregation and the choir, must, as I conceive, be pernicious in many ways. And I cannot understand how any pastor can sanction it, who knows how easily the shaft is extracted from the wounded conscience, and what trifles suffice, often, to dissipate serious impressions.

Such are some of the matters which have surprised me in respect to your sacred music. I lay them before you in all candor, ignorant entirely both of your own views and those of your readers generally, on the points I have noticed.

Nov. 1846. A TRAVELLER.

For the Herald and Journal.

SPEAK EVIL OF NO ONE—DISCIPLINE.

Mr. Editor.—The venerable founders of Methodism appear to have seen clearly the injurious tendency of evil speaking, and in our excellent Discipline have against it, saying it "would eat as doth a canker." It appears to me that a late writer in the Herald, though very tenacious of the sentiments of Mr. Wesley, especially his preference for "saving souls by getting learning," has overlooked this important clause of the Discipline. He more than infers that our preachers generally are guilty of neglecting to "declare the day of vengeance of our God," through "a love of ease, popularity, gold or silver," &c. &c. Now, that all our preachers do not pursue the same course, and express their sentiments in exactly the same language, is to be readily admitted. Anciently, there were sons of Thunder and sons of Consolation—both unquestionably profitable in their places. That the same solemn truths of the gospel are as clearly explained and as strongly enforced by some in

language as by others in harsh phraseology, is not to be questioned. Some men are naturally of a mild and pleasant turn of mind, and patently in their address, while others appear peculiarly calculated to thunder forth the threatenings of God's law. As differ the gifts of the ministry, so differ the tastes and feelings of the people. One will reach the hearts of some, and another of others. And if, on the one hand, it may be thought that some dwell too much upon the acceptable year of the Lord, on the other, it may be feared that the continual thunderings of the law in harsh language, may not make "sinners mad," but cause them to arm themselves against the power of truth, to ward off, under solemn appeals to the conscience, instead of opening their hearts to conviction. All are right and profitable in their places, and the presentation of "the acceptable year of the Lord, and day of vengeance of our God," in the meek and charitable spirit of the gospel, work together for good. O may each faithfully improve his own gifts—the weapons that God has given him—in fighting the battles of the Lord, till all our artillery may be brought to bear upon every kind.

Again, some are represented as guilty of neglecting to introduce the subject of religion to families whom they visit during a year's labor. It requires but a few years' experience in the itinerancy, to learn that but few satisfy all, and that complaints against a predecessor, from a few restless spirits, hardly ever to be satisfied with any thing, is nothing strange or uncommon. That occasionally a family may bring such a charge against their former preacher, is quite probable; but I have too high an opinion of our ministry to think such a practice general. If found at all, it must be a rare case, and perhaps connected with palliating circumstances. "Believe evil of no one, without good evidence; unless you see it done, take heed how you credit it."

Should some few be guilty of such neglect, and throw out such insinuations against the preachers generally, and in such a public manner, I am not certain but it may be productive of more evil than good. Surely the minister has much to contend against in these days of trial, when the powers of darkness combined appear to be rallying their forces at every point, and making a simultaneous attack upon the church of God. I would not covet the reward of adding to the embarrasments of my brethren by strengthening prejudices against the ministry.

I have never yet entered upon a new field of labor without feeling myself poorly qualified to fill the places of those who have preceded me; and if such negligent shepherds have been entrusted with the care of the flocks, and sent forth to feed the sheep of Christ, I have never been called to succeed them. Though some were remarkably studious, and spared no pains in "getting learning," I doubt not that with all the great object was the salvation of souls—they sought qualifications for greater usefulness. In all their labors, may the Lord grant them success, and give them an abundant harvest of souls.

Maine, Dec. 14. DELTA.

From the London Inquirer.

LITTLE THINGS.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
Waiting its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And lend unbids strife.

No act falls fruitless; none can tell
How vast its power may be;
Nor what results ensue dwell
Within it, silently.

Work, and despair not; give thy mite,
Nor care how small it be;
God is with all that serve the Right,
The holy, true, and free!

For the Herald and Journal.

POPEY RENOUNCED.

From late papers, we learn that a most interesting scene took place at the Broadway Tabernacle, New York, on Sunday, the 13th inst., in the presence of a vast concourse of people, made a public renunciation of the errors of Romanism, and organized themselves into a Protestant society.

The new society has taken the name of the "German Catholic Church;" and its doctrinal creed and ecclesiastical organization is said to resemble a Congregational church. It appears that these Germans have been engaged for some time in the study of the holy Scriptures, and, as a natural consequence, have been gradually led to doubt, disbelieve, and finally to renounce thus publicly the anti-Scriptural doctrines, foolish mummeries, and lofty pretensions of the Papal communion. Truly, the word of God has been a lamp to the feet of these humble inquirers after truth, which has conducted them from the labyrinth of Popery to the fuller participation of gospel light. And it is devoutly to be desired that thousands more will be instructed by their praiseworthy example, and induced to search the Scriptures, which alone are able to make them wise unto salvation.

Once let the mass of Romanists become thoroughly acquainted with the Bible, and they will not fail to see the perfect antagonism of many of the leading features of their church against the economy of the gospel of Jesus Christ. This has long been perceived by the leading men of that communion; hence the measures which have from time to time been adopted to keep the Bible from the popular eye. In order to lessen the force of Scripture, the traditions of the church have been elevated to an equality with the word of the Most High, the general use of Bible reading in the vulgar tongue has been declared to be productive of more harm than good, and the penalty of non-observance threatened to those who "shall have the presumption to read or possess the Holy Bible without a written permission," unless they "first deliver up such Bible to the ordinary." And even the bookeller who ventures to sell this book to one who has not such written permit, must forfeit the value of the book, to be converted by the Bishop to some pious use. Besides, how many official letters have been issued by the Popes of Rome against Bible societies, denouncing their praiseworthy efforts to give the word of God to those who sit in darkness and in the shadow of death.

The foregoing regulations and restrictions may not have been fully acted upon in Protestant countries, where the liberty of the press and toleration in matters of religion have been freely

permitted; but they stand upon the records of the past as embodying the spirit and doctrine of the Roman church in regard to Bible reading—a spirit and doctrine utterly opposed to the express authority of God and reason, and the sentiment of the ancient church on this subject. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple, says the Psalmist. Search the Scriptures, for in them ye think ye have eternal life, says Christ; and St. Paul declares that the Scriptures thoroughly furnish the man of God unto all good works.

The Scriptures contain the foundation and pillar of the faith of the true church of God. Let this great truth be proclaimed from the pulpit and the press, till every human being upon the earth shall be constrained to acknowledge its truth, and give the foolish traditions of men to the moles and to the bats.

The word of the Lord is quick and powerful. Let it run, and his great name be glorified in the conversion of millions of darkened souls from the wanderings of human errors to the light of gospel truth. Pray, Christian reader, that God may move by his spirit upon the masses of papal superstition, and heget in these long benighted souls an inquiry after truth which shall result in their conversion to the true faith as it is in Jesus.

P.

FINANCES.

Br. Stevens.—I have read with painful feelings the financial address to the members of our church, and confess that I see no reason whatever for such a state of things, except it is found in the principle of inequality of claims on the different circuits and stations. I will take our circuit this year.

We are a fraction over one hundred members, thirty-one are males, the rest females. These are made up of wives, children and aged grandparents. Our preacher's claim is \$345. If we meet the whole claim, we shall average over five dollars to each member, but it will fall chiefly on the male members. If so, they will have to pay about seventeen dollars each, and if we do our part in supporting the other institutions of the church, it will be in the neighborhood of twenty dollars. And we have already paid \$550 for a parsonage, which will raise the sum to forty dollars each. Now, if we average three dollars each member, which will be more, probably, than will be paid in one-half of our Conference, our preachers will come one-half short of their claim, and we shall appear before the church criminally defective, though at the same time we have done more on an average than those that have paid their preacher his whole claim. After reading the address, I took the Minutes and went to work to see what it would average a member to meet the entire claim of the preachers, and the result was about two dollars twenty-five cents for each member. Yet out of this small sum we find \$18,000 deficient. Deducting the deficiency from \$225, it appears that the whole expense of the ministerial labor of the Methodist Church in Maine cost, on an average, \$130 each member, and if all the claims were met through the entire Methodist body, two dollars each member would meet those claims, as far as the itinerancy is concerned. And if we had twenty-five cents from each member for missionary purposes, which is double what they pay at present, the whole average expense of each member would not exceed \$250, and yet we are much embarrassed.

There is, I think, great need of improvement somewhere. Suppose the entire Conference paid \$225, on an average, there would be enough paid to meet every claim, and yet some poor preachers would be starving, while others would be receiving their whole claim, and present over and above, and yet one is as worthy as the other. I should be glad to know what indispensable feature of our economy it is that makes it necessary that people and preachers should bear such an unequal burden.

We have no remedy in selecting our preachers, the preachers have no remedy in the choice of their field of labor. Both have given up their rights for the good of the whole. Is there no way that the whole membership can make a just equivalent in an average payment, so that both preacher and people may be relieved from an oppressive, unequal burden? I wish it to be understood that I write these few lines not in the ground of complaint, for we have in general paid our preachers, and will do what we can this year. Yet we have seen this inequality for years, and have been hoping that some remedy might be found that would bring the entire claims more equal. And I hope that some influential member will take the subject in hand, and suggest some plan that will meet our defects in this matter. If it could be done, the preachers would not care where they were sent, and the people would not feel oppressed as they now do in many cases.

The Presiding Elder would be greatly relieved, and the stationing powers would not be embarrassed as they now are, and the whole body would be relieved from an evil that works in many ways to the injury of the work of God. And I am persuaded that our preachers would not, so many of them, join two or three secret societies, and thereby enter into solemn covenant with the ungodly, in order to secure some help in the day of evil.

Arrowsic, Dec. 15.

For the Herald and Journal.

BOSTON HEATHEN.

Friend Stevens.—Be kind enough to find room in your number for the following beautiful remarks of Mr. George S. Hillard on the subject of educating a class of heathen whom, as a professing Christian, I have felt more interest for than any others these dozen years.

The debate arose in our School Committee, Dec. 2.

AN EX-TEACHER.

Mr. Hillard said—

The establishment of adult schools was a further extension of those principles of brotherhood, of that recognition of the claims of humanity, which honorably marked the age. First the child was educated. Then humanity went further and established infant schools, for beings too young to be educated. And now another step was taken. The man was to be taught. Good men in Europe and America were extending to the adult the food of knowledge. The war against ignorance, like that against intemperance, war, and evil of all kinds, flowed from one common source, respect for man as man.

We have peculiar reasons, too, for educating the people. We have a certain system of government, certain peculiar institutions on trial

here. They can never be fairly tried unless the people be intelligent; until the people be educated up to a commensurate level with our institutions. The defect with all popular forms of government, which have been heretofore tried, was that there was a chasm between the people and their institutions. They fell apart when any external pressure was applied.

It is said we cannot educate all the ignorant adults. Well, be it so. Is that any reason why we should not educate all that we can? We cannot reach the hardened offender. True; but then there is a class of men who occupy a sort of border land between crime and no crime.

They may be rescued by timely aid, by taking away the temptation of ignorance. The great blessing of such help is that it is an expression of sympathy. We hold out to them a brother's hand. We say to them that we recognize the claims of a common humanity. Those coarse forms, dull faces, and that squalid attire, plead to us, silently but eloquently. They say to us, "We are your brothers, and children of the same heavenly Father; make us worthy of your common citizenship; deny us not a portion of a common inheritance." Sympathy, and not charity, is what the poor man wants. There see us faring (comparatively with them) sumptuously every day, and clothed in purple and fine linen, and if they see us coldly passing on the other side, their hearts will harden against us. But visit them with the warm rays of sympathy and kindness, and that hardness will melt away like ice in the sun. The difference between us and the ignorant man we enlighten, is but that between the polished and the unpolished agate. A mass of ignorance is like an explosive compound, which a spark of excitement may kindle into destructive fire. But knowledge preserves and protects.

It is said we must educate the child. So we must. But here we have a man who is not educated. He is but a bearded child. What are we to do with him. Ignorance is a prolongation of the infirmities of childhood. Nay, an ignorant man has the physical strength and the passions of manhood, with the moral weakness and unsteadiness of purpose of the child.

The objections to the plan are to the principle and the details. If we have not the necessary powers, by statute, they can be had. Who on earth would ask by what authority we called a few adults, of a winter's evening, and taught them to read and write? The primal sympathies of a man would answer that we do it by a law anterior to all codes or constitutions, a law written upon the tablets of the heart; the same law which says, "if thy brother be hungry, feed him; if he be naked, clothe him."

If we employ our school rooms for this purpose, it is said, they will be injured. The men will soil the floors with their muddy feet, and spill oil on the seats. I can only say that the teacher who would object to such a use of his room, on such grounds, has not the true self-sacrifice of a teacher. He has yet to learn the proper spirit of a teacher. So, too, our seats are too small for adults. What trifling is this. Here are men hungering for the bread of knowledge, and they come to us and ask for it, and we tell them that our seats are too small for them, and we cannot accede to their request. They would answer, "we will sit on the floor, if no better place can be had."

How needless to argue against methods and instruments. If the principle be right, let us try it. Experience will enlighten us as to details.

We have ignorant men among us. This is admitted. They are voters, also, and thus elements of good or evil in the State. Let us enlighten all that we can. An instructed man is like a stone set in a goodly building, contributing to the strength and symmetry of the whole structure, but an ignorant man is like a stumbling block of offence in the highway; an obstacle to the way of progress. We cannot enlighten all the dark places in the land. Population increases so rapidly, not only by births at home, but by emigration from abroad, that all our moral, educational, intellectual means and instruments, toil after it in vain. Any thing that quickens the movement of these latter is a good. There is an ever present danger in ignorance. If ever the fabric of our social prosperity be overturned, though ambition may furnish the lever, it is only ignorance that can supply the fulcrum.

For the Herald and Journal.

THOUGHTS

ON HEARING OF A HOUSE OF WORSHIP DEDICATED FIRST TO GOD, AND THEN TO SOMEBODY ELSE.

Such a declaration may startle some gentle and quiet reader. "Hear, then strike!" The house said to be built for God was ready for dedication. The notice extended; carriages were rolling along from every avenue, with eager haste to arrive in season. The professed ambassadors of a risen Savior were among those who entered the newly erected edifice. The throng was from different towns, and various religious opinions were represented on the occasion. Most of the assembly were the true believers of Jesus, and such an occasion was a joyful one to their hearts. A venerable man of God opened the services, by offering up a fervent prayer, singing, reading the Scriptures, the prayer of consecration and dedication together with a well digested and highly evangelical sermon, closed up the exercise of offering up the edifice to the Triune God, Father, Son, and Holy Ghost. Most seemed blest and satisfied.

Another part is to be acted. Another day arrives, another company is called together, and another form is seen standing in the holy place that a short time since was consecrated to the God of truth. What means this gathering up of the profane, the Sabbath breaker, and the ungodly, on such a day and at such a place? Ah! his Satanic majesty has called his prime minister from his retirement to re-dedicate the new edifice, and hence the motley throng. They fill those seats so recently occupied by the pious, to hear that "the wicked shall be turned into heaven," and all the nations that forget God; Christ will never come to judge the world and separate the good from the bad; that hell and the lake of fire are heathenish forms of speech; that all who believe in these things are hypocrites and deceivers—hence joy to the profane, exult the rising despising spirits of the ungodly through that hear from the lips of the arch apostate that "All is well." A thrill of joy not unlike those in breasts of devils who glory in the overthrow of truth, arises, while the house that a few weeks before was dedicated to "The God," is now, for the time being, being transferred into the hands of those who worship the beast.

The scene closes; the unparaded depart with renewed hostility to the truth; while the pious man, like Mary at the sepulchre, and angels stand aghast and retire to their heaven, wondering how truth can live and grow on such a soil as this.

Maine, Nov. 20.

JEREMIAH.

HERALD AND JOURNAL.

WEDNESDAY, JANUARY 6, 1847.

JESSE LEE IN NEW ENGLAND.

Preaching Excursion—Visitation—Confession under them—Visit to Rhode Island—Cherishing Reception—Preaching in the Court-house at New London—Returns to his Connecticut Circuit—Form of the first Class in New England—Singular Circumstances—Second Session formed—Reflections—Third Class—New heralds enter the field.

Last week we traced Mr. Lee in his first journey in Connecticut. Let us follow him further.

On Wednesday, 29th July, he arrived in Fairfield, Maine. The next day he visited Dr. Wright at his Seminary in Greenfield. The Doctor treated him with cordial politeness, evidently doubting the expediency of his mission. August 5, he preached at Newfield, in the house of a liberal-hearted Deacon, with much effect. He writes:—"There has been a great deal said against us since I was here last week. The people are much alarmed with a fear that I will break up the society. One of their ministers told the people in public, that the Methodistists held *democratical principles*, &c. All their fears of the large society being broken up proceed from no other circumstance than this—two women talk of joining our society, but they are unable to tell when. Surely, if these people knew that God was on our side, they would not fear so much.

"Thursday, 6th, I went to Mr. Wells', and a Calvinist came to converse with me for a while; after talking over our different sentiments, we joined in prayer, and parted. Then I rode to Reading, about sixteen or seventeen miles. I have seldom traveled so far on dry ground as this. The day was uncommonly warm; sometimes I could hardly bear the steam that arose from my horse; and, poor creature, he sweated till my great coat, four double, and my saddle bags, were wet through. When I got to Mr. Sandford's, I felt very weary, but only a little time to rest. In a few minutes I walked to Mr. Rogers', and preached to a large number of people, within and without doors. The people in this place can bear to hear any voice spoken against, except dancing.

"Thursday, 13th, we rode to Fairfield, at an hour by sun. I preached on 15th 23:13: 'He that covers his sin shall not prosper; but whose confession and forsaking them, shall have mercy.' I had some satisfaction in speaking to the people, and they were attentive to the word. But some of the inhabitants seemed to be afraid to hear, because the minister did not like my coming amongst them. Even the tavern keeper and his wife, when I always put up, made an excuse to leave home before I came; and the reason, I understood, was because the minister complained of them for entertaining me."

These ludicrous instances of sectarian shyness, as characteristic of the period, were of frequent occurrence, but he braved them with stout determination. He met with a repetition of them the next day, at Stratfield. "At 4 o'clock," he writes, "I preached on 1 Peter, 3:12: 'For the eyes of the Lord are over the righteous, and his ears are open to their prayers.' I felt a humbling sense of the goodness of God while I was speaking. Some of the people heard with watery eyes. I hope God will soon revive his church in this place, for the devil begins to roar. After meeting I observed that some of the people that always came and spoke to me, went away and took no notice of me; and no person gave me an invitation to his house, which was an uncommon thing, for formerly I had various invitations. But I understood that they had been buffeted by the ministers from the pulpit, and by their acquaintance in private, till they hardly knew what to do. One minister had been trying for two or three times, in his sermons, to prove that a man could not tell from grace or nature. He turned home upon us, and said, from the pulpit, that there were six hundred of us, going about the country, preaching damnable doctrines, and picking men's pockets. One of the deacons of the meeting did not like it, and advertised the public how he persecuted us. This noise is not without a cause. I hardly ever knew much persecution where the people were at ease in Zion.

"Sunday, 16th, we rode to Milford, and preached in the town-house, and endeavored to show the necessity of a preparation to meet God. The house was crowded with people, and some of them appeared to be persons of note; they were very attentive to what was spoken, and tears stole down from several eyes, while solemnity sat upon their countenances. I felt great liberty in telling the people what it was to be prepared to meet God, and the comfortable consequence of such a preparation. I hope my labors will not be in vain in the Lord at this place. When I was done, I came through the crowd, mounted my horse and set off, without having any invitation to call at any man's house. This is the third time I have preached at this place, and have not yet become acquainted with any person. If I can but be useful, I am willing to remain unknown amongst men. We then rode to Mr. Gilbert's, in New Haven. He and his wife appear to be God-fearing people."

This last example was certainly less offensive than the preceding cases, but could scarcely have occurred among any other Christian people than the excellent but frigid New England Calvinists of that day. Such treatment, chiding as it was, could not, however, damp the ardor of the noble evangelist. The next day he exclaims, "I bless God that he keeps my spirits up under all my discouragements. If the Lord did not comfort me in his promise, I should be almost driven to despair. I should doubt from the work in this part of the world; but I still wait to see the salvation of the Lord."

Having spent about three months in Connecticut, and surveyed the ground for an extensive circuit, to be occupied by assistants whom he hoped would come from the South to his aid, he departed on another exploring tour, which was attended with more agreeable auspices.

"Monday, 31st, [August], he writes, 'I set out on a tour for Rhode Island, and it was my fervent prayer to God, that if my undertaking was not according to his will, he would shut the doors of the people might be shut against me; but if my journey was right, that God would open the houses and hearts of the people to receive me at my coming.'

God did open both the hearts and the houses of the people for him. He left New Haven after dinner, and had got but a little way from home before he fell in with a gentleman who was riding nine or ten miles on his way. He appeared to be a religious man, and encouraged Mr. Lee to go on to Guilford, and call on Lieutenant Hopson. He did it, and Mr. Hopson met him at the gate, and soon as he was dismounted, said to him, "I hope you are a brother in Christ." "I told him," writes Mr. Lee, "who I was, and what I was, and whether I was going. It was then about sunset; but he sent word to his neighbors, and soon called a room full of people, to whom I preached. I felt my soul alive to God among these strangers, and some of them wept freely. Of a truth I perceive God is no respecter of persons. I found some lively Christians in Guilford, of the Baptist persuasion, and could bless God that I came amongst them."

He passed on rapidly, preaching and making appointments at Killingsworth, Saybrook, and Lyme, and on the third day of his tour entered New London, and "put up" at the house of Jonathan Brooks. "I told him," says Mr. Lee, "who I was, and that I had a desire to preach in the city at night. He immediately sent word among the people, and at night they collected at the state-house. My heart was much drawn out to God while I was declaring the necessity of the new birth. Deep solemnity rested upon the audience, and some of the dear hearers wept greatly. I felt as if I was among the faithful followers of the Lord Jesus. My cry was, surely God is in this place. I had a large company of people, of different ranks and professions. Every thing seems to prove that my journey is of God. O Lord, never let me blush to own thy name!"

He was away again, the next day, for Rhode Island. "I crossed through Stonington, and crossed Pawcatuck, into Rhode Island State, and went to Mr. Stanton's, who kept the coffee house in Charleston, Washington County. He was not at home, but his wife being a religious woman, I entered into conversation with her, and soon informed her that my business in coming was to preach to the people. So she sent word to her neighbors, and gathered a large room full, to whom I preached on Rev. 3:20: 'Behold, I stand at the door, and knock.' &c. I felt some liberty in speaking to them, and they were melted into tears under the word."

Having spent, since he left New Haven, about a week in sounding the alarm through these regions, and in opening the way for future laborers, he returned to the first scene of his labors in Connecticut. He took records his feelings on concluding his excursion in Rhode Island:

"Monday, 7th Sept. I have found great assistance from God of late. Sometimes I have had no doubt but that the word was sown and blessed of the Lord. To-day I have preached four times, and felt better at the conclusion of my labors than I did when I first arose in the morning. I have found a great many Baptists in this part of the country, who are lively in religion. They are mostly different from those I have formerly been acquainted with; for these will let men of all persuasions come with them, if they believe they are in favor

with the Lord. I think the way is now open for our preachers to visit this part of the land. It is the wish of many that I should say, and they say that I would return again as soon as possible, although they never saw a Methodist before. I am the first preacher of our way that has ever visited this part of the country."

On Wednesday, 19th, he was again preaching his message at Reading, on his Connecticut circuit, from the words, "Prepare to meet thy God, O Israel." He spoke with power and assurance, and ventured to attack the prevalent theology, "bearing," as he says, "a solemn testimony against the doctrine which so generally prevails in this part of the world, which is, substance is this: 'The sinner must repent, and he can't repent; and he will go to hell if he don't repent;' or, as a lawyer expressed it in my hearing, 'you must believe or be damned; and you can't believe if you are to be damned.' But some of these people begin to see that something must be done before justification; though some of the preachers in these parts are on the new divinity plan, i. e., a man can't repent till he is born again."

On Friday, 22nd, he preached at Stratfield. After the sermon, he conducted "a kind of class meeting," composed of about twenty persons. It was the first class meeting held on the circuit, and led to the formation, the next day, of the *First Class*, composed of three women, who he says, "appeared willing to bear the cross, and have their names cast out as evil, for the Lord's sake." The women that ministered to Christ were "last at the cross and first at the sepulchre." It is ever remembered that the first organic form of Methodism in New England consisted exclusively of devoted women. Their sex have ever since worthily sustained in the church this first and peculiar honor. Among the Romans, Senators and Emperors were often the supreme pontiffs of religion, but consecrated women—the vestal virgins—kept alive the undying fire.

Since his arrival in New England, three months of incessant labors and vexatious rebuffs had passed, and but three women are organized in the new church which was "to spread Scripture and subvert the law." "A Quaker," he writes, "said to me, 'Not so thought the unwearied evangelist. He had the faith which is the evidence of things not seen, and before his faithful vision all these hills and valleys stood forth white unto the harvest. He gave thanks, mounted his horse, the white companion of his laborious travels, and went forth to new trials and greater achievements.'

He soon after met with another example of the characteristic tenacity for theological opinions which we have already several times witnessed, and instances of which are almost daily incidents of his journey. We have seen that the same contumacious hostility by Mr. C.—at Stratfield.—On his present visit to that place, he met the following remark: "When I went in, his wife did not ask me to sit down; however, I took a seat. In a little time, she asked me to drink tea, but I had no need. Her husband came in and spoke to me, but did not appear so friendly as formerly." At dark, I asked Mrs. C. if her husband was going to meeting. She said, "he guessed not; so I went to the town-house alone, and was hard put to it to get a candle, but I bless God, I felt on my feet, and did not ask him to own my Lord."

After preaching, I returned to Mr. C.'s, and found he had but little to say. He went to prayer without saying any thing to me, and then I waited to see if he would ask me to go to bed. After some time he got up and asked me to cover up the fire when I went to bed. I told him I would go to bed, then if he was agreeable. I suppose the whole complaint was owing to my telling him, when I was there before, that I believed a man, after being converted, might fall away and be lost; for he is a still antinomian. The next morning he lay in bed till late, and soon after he arose, and set out, without saying a word to me. I often wonder that I am not turned out of doors."

The influence of the clergy and deacons in the several parishes which composed his circuit, was used most strenuously to disaffect the people against him. At his next appointment, Greenwich, the prejudice thus excited was so general that he deemed it expedient to desist from further visits to it. There were about forty-five clergymen within the range of his circuit, most of whom seemed thoroughly alarmed at the solitary stranger. "Poor priests!" he writes, "they seem like frightened sheep when I come near them, and the general cry is, 'the society will be broken up.' Accustomed as they had been to consider themselves the legal church of the land, they esteemed him an intolerable intruder, and the standard of experimental religion was too low to admit of an appreciation of his message. The next insertion in his journal refers to the same obstacle; attended, however, by a different result.

"Friday, 23d Oct. At David Old's, in Weston, I preached to a large congregation; the house was much crowded, though it was very large. I suppose the reason why I had so many to hear me was owing to their ministers preaching against me two Sabbaths in succession. The people heard me with great attention, and many tears were shed. I had reason to praise God, that I felt my soul happy in his love. I generally find, in this State, that when I am most opposed, I have the most hearers. The Lord seems to bring good out of evil. If my sufferings will tend to the furtherance of the gospel, I think I feel willing to suffer; but if I had no confidence in God, and as many as at present oppose me, I believe I should soon leave these parts. But once in a while I meet with something to encourage me, and by means of the grace of God I stand."

The persistent attitude with which he almost daily brooked the peculiar and chilling rebuffs we have described, may well excite our admiration, but, in contrast with this hardness of purpose, his journals abound in affecting expressions of thankfulness for the occasional indications of kindness he met, however humble they might be. After preaching at Fairfield, on a cold, wintry night, Dec. 24, he exclaims:—"To-night, thanks be to God, I was invited by a widow woman to put up at her house. This is the first invitation I have had since I first came to the place, which is between six and seven months. O my Lord, I need no laborers in this part of thy vineyard. I have to break up new ground, and hunt the lost sheep in New England, though it is hard work; but when Christ is with me, hard things are made easy, and rough ways are made smooth."

Monday, the 28th of December, though in these prosperous times it may appear a "day of small things," was another signal day in the history of his mission—the date of the second society formed in the State. "I preached," he writes, "in Reading, and found great assistance from the Lord in speaking. I felt that God was among the people. One of the women who heard with me wept freely. The Lion begins to roar very loud, in this place, a sure sign that he is about to lose some of his subjects. I joined two in society, for a beginning. A man who has lately received a witness of his being in favor with the Lord, led the way; and a woman, who, I hope, was lately converted, followed."

The venerable history of Methodism forms as the focal point of the religious life of the people, and has become a local preacher, and continues to this day, having lived to see his children, and many of his grand-children, members of the church, with a large and influential society gathered around him. He has a son, a son-in-law, and a grand-son, in the ministry."

About seven months of indefatigable toil had passed, and but two classes, with an aggregate of five members, were formed. Quixotic! would the cold calculator again exclaim, reasoning from sight, and not by faith; but, "Glorify be to God!" writes the laborious preacher of Methodism, on forming the class of two members, that I felt as if I were in the beginning to see some fruit of my labor in this barren part of the world. And he departed on his way to other toils, exclaiming again, "Glorify be to God that he ever called me to work in his vineyard, and sent me to seek and to feed the sheep of his flock in New England. Sometimes I feel my heart so much drawn out in warm desires for the people, that I forget my dear friends and relations; and if it were not for the duty I owe my parents, and the great desire they have to see me, I could live and die in this part of the world. The Lord only knows the difficulties I have had to wade through, yet his grace is sufficient for me; and when I pass through the fire and the water, he is with me; and rough ways are made smooth, when Jesus bears me in his arms."

Faustian could never have thus sustained him, amidst such peculiar trials. It would have chilled and expired for lack of inspiration. He was supported by the consciousness that Methodism was needed in New England, and would, therefore, sooner or later, be divinely prospered, and by remarkable communications of grace and consolation from the high, such as he describes, amidst the inclemencies of a bleak, wintry day, about this time. "I sat out," he writes, "and my soul was transported with joy; the snow falling, the wind blowing, prayer ascending, faith increasing, grace descending, heaven smiling, and love abounding."

On the 28th of January, 1790, he formed the third class organized in the State. "I preached," he says, "at Jacob Wheeler's, in Linstown, and after meeting, formed a class, two men and two women. Perhaps they may be like the heaven in three measures of meal, that may have the whole neighborhood, and many may be brought to say, I will go with this people, because we have heard that God is with them."

He continued his untiring labors, journeying and preaching daily, without the aid or sympathy of a single colleague, until the 27th of February, 1790, when he received, at Danvers, the unexpected and joyful intelligence that three preachers were on the way to join him. After the preceding review of his solitary labors and struggles, we can appreciate the simple but touching description of their arrival which he recorded at

"Bangs' History of Methodism, vol. 1, book 3, chap. 2.

time.—Just before the time of meeting, a friend informed me that there were three preachers coming from a distance to labor with me in New England. I was greatly pleased at the report, and my heart seemed to reply, 'blessed is that cometh in the name of the Lord.' When I saw them riding up, I stood and looked at them, and could say from my heart, 'thou hast well done, that thou art come.' Brother Jacob Bush, an elder, and George Roberts and Daniel Smith, two young preachers, came from Maryland, to assist me in this part of the world. No one knows, but God and myself, what comfort and joy I felt at their arrival. Surely, the Lord has had respect unto my prayers, and granted my request."

Mr. Lee was holding a Quarterly Meeting, in a partly finished church, the second Methodist one erected in New England, at the time of the arrival of these brethren at Danvers. Mutually comforted and enlivened by the interview, they were with renewed zeal upon their labors, and during the services the next day, (Sabbath), "the power of the Lord," says the historian of Methodism, "was so manifested that many of the people were very much alarmed, and fled from the house in consternation; and others who were in the gallery, jumped out on the ground. In the midst, however, of the confusion occasioned by these movements, those who had an experience of divine things rejoiced with exceeding great joy." We shall say something of his colleagues next week.

*Bangs' History of Methodism, 1790.

THE NEW YEAR.

A WORD TO OUR FRIENDS.

We tender to our readers our heartiest wishes for a happy new year. May it be fraught to them and theirs with spiritual and temporal blessings; may those of them who survive it find themselves nearer heaven at its close, and those who may depart before its close find themselves in heaven.

We take our leave usually at the beginning of the year of a considerable number of our readers, and receive an equal number as their substitutes. To all who retire from our weekly communion this month we offer an affectionate adieu, with the hope that we may soon again resume our pleasant intercourse; and to all who for the first time welcome us to their hearts, we shall endeavor to come with good confidence and God's benediction.

The changes in our subscription list at the beginning of the year render it necessary for us to remind our agents, the preachers, of our dependence on their efforts, that it may not decline. We have kept it unimpaired, and have usually advanced it heretofore, at such times, by "drumming them up." We are frank to say that we heartily dislike this drumming process, and would much rather simply refer them to the dependence of the paper on their co-operation, and its connection with the vital interests of the church.

You, dear brethren of the ministry, are our only agents; by an arrangement which you have adopted in your Conferences, you are to pay for your own papers by your agency, and can by the same means procure no inconsiderable commission for your trouble. Now is the exact time for you to attend to this business—yours as well as ours. The plan referred to has worked admirably; it is the course pursued by papers of other denominations, and by at least one of our General Conference organs (the Pittsburgh Advocate,) except that the latter charges its ministerial agents more for their papers and pays them less commission.

Many of our brethren have reaped no little advantage from this arrangement the last two years, and we heartily wish all of them could be induced to carry it out. Spend one week (and it should be, if possible, the first in the year) in extending our circulation among your people, and we have no doubt that it will not only enable you to pay the charge of your own paper for the year, but to add several valuable books to your libraries for the entertainment of many a leisure and weary hour, besides the usefulness of the paper among your hearers. This effort need not interfere with your other duties, it can be made easily in connection with them. Show the sheet at the close of social meetings, present it in your pastoral visits, speak out confidently a good word for it; try, only try, and we will answer for the result. And now, brethren, shall we hear from you early? Again, a happy new year, and God's blessing on you and yours.

FATHERS OF METHODISM IN NEW ENGLAND.

We copy from the Olive Branch the following letter. Its signature will be recognized by many of our preachers, as the name of one of their earliest fellow laborers.

METHUEN, Dec. 18, 1846.

Messrs. Editors.—When I read the last Olive Branch of the death of Rev. George Pickering, whom I have ever esteemed one of my particular friends, it brought to my mind many things which transpired years ago. I became acquainted with him when he first began to travel in these New England States, and we have been on terms of intimacy and sincere friendship for more than fifty years. He was stationed in Boston before we had any meeting house, when our number was small, and preached in a chamber fitted up for public worship. When the meeting-house, called the Old Bethel, was dedicated, he preached the dedication sermon, and may be considered as one of the first planters of Methodism in New England. I have travelled hundreds of miles with him, and have witnessed his indefatigable labors, and ardent zeal, for the cause of our Divine Master. As a Presiding Elder, he was always punctual to attend Quarterly meetings, and as a stationed minister, always found at his post. I hope his death will be sanctified to his dear family. His house used to be one of my meeting places. I travelled New England circuit, nearly fifty years ago. May the widow and children have all that grace that is calculated to support them under this trial. And now I will just mention my friend, Rev. John Broadhead, who died a few years ago; we were acquainted with each other nearly fifty years. A short time before he died, he came to see me; our interview was very agreeable; he knew I was a Protestant Methodist, but I found him the same inviolable friend. When he took his leave, said he, 'My friendship is as great for you as it ever was. I shall never forget you, and I shall be glad to hear from you from time to time.' He and Mr. Pickering both labored together when Methodism was in a state of infancy; when Methodist preachers were few in number, and their labor was great; their names will not soon be forgotten in Massachusetts, New Hampshire and Vermont. "Remember them who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." Elisha delighted in the company of Elijah, and kept with him, and prayed that a double portion of his spirit might rest upon him; and when he died, he was buried in his grave. My father, my mother, the prophet of Israel, and the horsemen thereof. His mantle fell, and Elisha took it up and went back to Jordan, smote the waters, and said, 'Where is the Lord God of Elijah?' He inquired no more for Elijah, but for Elijah's God. This is a comfort to the church; the God of Elijah is still the same. Blessed are the dead that die in the Lord; they rest from their labors, and their works follow them.

Your brother in the gospel,
JOSEPH SNELLING.

DECREASE!

The editor of the Vermont Observer says, that 2,000 Baptists do not number so many, by more than 2,000, what they did three years ago.

So says the Morning Star. Last week we quoted from a Baptist Paper, the decrease of nearly 10,000 in New York, within two years. Our Baptist brethren are not alone in this melancholy declension.—Our own Conferences share it fully, and all other evangelical churches, in both hemispheres, are weeping, at their altars, over the desolation of Zion.

What is the cause? There is no difficulty about the answer. God's arm is not shortened; his prom-

ises do not fail. Christ is yet on the mediatorial throne, and salvation is yet his. But we have declined in the simplicity and earnestness of our piety. Our closets are not so often frequented, our self-denials not so great, our faith not so strong as they were in better days, and as a consequence, the Holy Spirit seems to have retired from our heartless communion. This is the cause.

What is the remedy? There is no difficulty about the answer. Let us return, with penitence, to our closets and altars, examining ourselves, renewing our covenant with God, increasing our liberality in his cause, re-erecting our fallen family altars, and watching unto prayer. Let us, especially, who preach the word, rouse ourselves to call upon God, visit among the people, and sound the alarm, by preaching on awakening subjects with awakened souls. Who doubts, that if the six hundred Methodist preachers of New England, should, for six months, preach directly in reference to a general revival of religion, it would follow! To pray and to work, then, brethren! Let the church resound with the voice of re-awakened energy in the ministry.

DELEGATION TO LONDON.

We have received the sum of five dollars from each of the brethren named below, towards the expenses of President Olin to the convention of the Evangelical Alliance at London, viz.: Messrs. Allyn, Cone, Loomis, Brethun, and Johnstone. We have marked these brethren in our memorandum as having paid, and are responsible to Mr. Sleeper, of this city, treasurer of the fund, for the amount. If any of them have not paid, they will please rectify our mistake immediately. Br. Helmershausen sent us also one dollar towards the expense of Bishop Hedding. Will he direct us how to dispose of it? Other brethren who have pledged, but not paid sums, will please send them on to Br. F. Rand.

CORRESPONDENCE.

LETTER FROM NEW JERSEY.

Seminary at Pennington, N. J.—Methodists—Temperance Cause—Education—Dr. Bond's Sermon at Philadelphia.

Dear Br. Stevens.—In our passage over the sea of life, though for the most part the waves roll tempestuously and the skies frown, yet sometimes our bark lingers on the face of quiet waters, and from islets spread with nature's carpet, "green and bright," come strains sweeter than "star-borne melody," and though borne away by the stiff breeze of necessity, and beaten again by the relentless storm, yet the fair image fades not so soon from memory, and down in the deep sanctuary of the soul continue the echoes of those notes. Such were my reflections on leaving Pennington, N. J. Here, for about six years, has flourished the Male Seminary of the New Jersey Conference, under the faithful, fostering hand of Rev. E. Cooke.

The Seminary edifice is large and commodious, containing convenient and airy rooms for the accommodation of boarders. The grounds are extensive, affording ample room for the healthful exercise of the students, directly under the eye of the Principal and teachers, who will at all times exercise a parental supervision. Expenses, one hundred and eighteen dollars per annum. This sum includes board, tuition, room rent, use of furniture, fuel and light, (except for private rooms,) care of clothing and room-bell-ringing, &c.

Here is also the Pennington Female Institute, favored with the smiles of the N. J. Conference; Joseph Brown, Esq., proprietor; Miss M. Stevens, Principal; Miss E. A. Swartwout, teacher of Natural Science and Mathematics; Misses Wiggins and Strong, Assistants. The number of pupils now in attendance is forty four. The course of study involves all branches usually pursued at the best female seminaries. The building is large and commodious, and well arranged for the accommodation of pupils."

From what I witnessed, I think those who enjoy the privileges of these institutions peculiarly favored, many of whom have already honored their Alma Mater by their success in the walks of usefulness.—Long may these pure fountains send forth healing streams, making glad many a thirsting one, and in their onward course removing the dust and rubbish from gems destined to sparkle through all coming ages.

The Methodists of P. have recently erected a beautiful house of worship, and are enjoying prosperity under the labors and watchfulness of Rev. Joseph Chattle.

The friends of temperance in New Jersey are laboring with a good degree of diligence and zeal, but have not yet gained the victory. They have asked a law prohibiting the sale of intoxicating drink on the Sabbath—prohibiting the sale of the same, in any quantity less than five gallons, with some other items, but that request has not been granted; and in passing through the State, I have seen more of the critter than I have seen in the State of Maine during the last five years. The New Jersey Conference is, I think, sound in the doctrines of temperance, but they will pardon me in suggesting that before the demon will yield his hold, there must be a "long pull—a strong pull—a pull altogether." God and victory will crown the right.

On the subject of education, this State is undoubtedly rising—a large number of Seminaries have been established within a few years. Without enumerating them all, let me call attention to one at Bordentown, under the proprietorship of Rev. William L. Gilder, worthy of the liberal patronage of a discerning public. And in the city of Newark incipient measures are taken for the establishment of a literary institution in that place, under the auspices of the M. E. Church. The people in some parts of the State are loudly calling for the establishment of public schools on the principle so long ago adopted by the Eastern States, and I doubt not they will ere long succeed.

At present, the education of one child in this State costs as much as the education of two in many of the Eastern States, giving in each case the same advantages.

On the 23d inst. I had the pleasure of listening to a sermon delivered by Dr. Bond, in Philadelphia.—His zeal and energy seems to be undiminished, and with faithfulness did he portray the sinner's condition as dead, and with clearness he exhibited Christ the only source of life. Said the Doctor, "Ever since the fall, man has been afraid to hear from heaven.—Adam hid himself when he heard the voice of God in the garden, and the children of Israel at the mount that burned with fire, trembling, entreated that the word be not spoken to them any more; and as all were in expectation of a messenger, how great must have been their surprise, when, instead of a destroyer, he was proclaimed, by the heralding angel, a Savior! Rebel sinners must have expected his preaching to commence with, 'Cursed is every one that continueth not in things written in the book of the law, to do them;' but hear him!—The spirit of the Lord God is upon me, for he hath anointed me to preach glad tidings to the meek;" &c.

Yours, as ever,
F. A. CRAFTS.

Salem, N. J., Nov.

THE SPIRIT OF GOD IN THE EAST.

Long have the churches made their contributions, and sent their young men, and offered their prayers, for the conversion of the eastern world. Under the labors of missionaries, teachers, and the press, the light has sprung up and spread over that continent of heathenism; and now to the light succeeds the Spirit of God. Mrs. Gutzlaff writes from China:—

"I have been nearly twenty years in Asia, and have never observed so much of the divine power, and manifest influence of the spirit of God upon the hearts of the heathen, as just now. The work is increasing, and the individuals who express their faith in the Savior, are becoming more numerous; and although their number is exceedingly small compared with the millions of Chinese, still the work has commenced under the auspices of the Savior, and will continue. What rejoices us most is, that so many Chinese are coming forward to preach the Gospel, and that with effect and assistance of the Holy Spirit. Five natives, full of energy and faith, have today proclaimed the Gospel to their countrymen, not an hour or so, but nearly the whole day, in the open air, and in the houses wherever they can find hearers. If our Redeemer is pleased with their services, results will follow of great moment, and this nation, so long lost in idolatry and atheism, will gradually be called to share in the blood-bought privileges of everlasting love. The names of those who are so deeply engaged in this holy work, are unknown to the Christian world, and they are themselves ignorant that there exists such a number of brethren and sisters, who bear them on the wings of prayer. But I must conclude, for a large congregation of the Chinese wait for us."

EXTRACT.—In the verses on Rev. Geo. Pickering, last week, for "conquering palms," read "conquering palms."

Br. DE VINSE's article came too late for this Number.

LITERARY NOTICES.

THE LADIES' REPOSITORY.—The January number commences volume XII. It is embellished by a fine engraving of the interior of St. Peter's, and a flower plate. The following are the contents:

Interior of St. Peter's, by J. P. Durbin, D. D.; Literary Sketches, by the Editor; Miscellaneous, by Prof. Larrabee; Incidents of Travel, by Bishop Morris; Idea of Creation and Salvation, by a Mute; Something Singular; A Sketch, by Annie; Mysterious Anticipation, by Mrs. Caroline Lane; We May Not Go Back, by A. Hill; God, in Connection with the Arts and Sciences, by Rev. R. Sapp; Scientific Scraps, by an Old Contributor; Battle of Principles, by Miss Sarah H. Allerton; The Impregnable Fortress, by President Wentworth; Extract from the Methodist Pulpit; Julius Caesar, by the Editor; Miniature Sketches, by W. Nixon; Supernatural Beings; Correspondence; Complaint of the Deaf and Dumb, by B. T. Cushing; Lines to a Lady, by Rev. E. M. Clure; Stanzas, by J. F. Marley; Ladies' Repository; Notices; Phenology—Remarks; True Beauty, by Mrs. H. C. Gardner.

This fine work, it will be remembered, can now be had at Waite, Peirce & Co.'s, 1 Cornhill, on the same terms as at Cincinnati, and with the same discount to preachers. It grows better each month; the present is the finest number we have yet read.

CONGREGATIONALISM AND METHODISM, is the title of a little volume published at our Book Rooms, New York, containing very pungent criticisms on several anti-Methodistic tracts, by Rev. Mr. Hawley, Congregational clergyman of Norwalk, Conn.—Br. Wm. C. Hoyt, Methodist pastor, of the same place, is author of the volume, and shows himself not only acquainted with the subjects involved, but skillful in their discussion. He has effectually routed his antagonist, and presented the Methodist community with an able defence of those peculiarities of their ecclesiastical system which have rendered it so conspicuously successful. We commend the book to all who love Methodism in its integrity.

TRACT FOR THE TIMES, No. 1. The Government of the Methodist Episcopal Church.—This tract treats of the origin of our ecclesiastical system. As author of it, we are not at liberty to speak much about it; and our readers are well acquainted with its contents; we refer to it at present, merely to notice its fine edition in royal, 8vo., from the press of the Cincinnati Book Rooms. We are gratified to find our little bantling in so excellent a guise. This tract, as well as number two, can be had at Waite, Peirce & Co.'s, 1 Cornhill.

JOSEPH W. INGRAHAM, Esq., of Boston, has issued the prospectus of a new "Educational Magazine and Review," to be devoted to the cause of education, physical, moral and intellectual, domestic, school and personal. Mr. Ingraham will conduct this work, we have no doubt, *con amore*, and with true ability. We recommend the work to the friends of education, generally, and to teachers in particular. \$1 per annum.

THE YOUNG AMERICAN'S MAGAZINE OF SELF-IMPROVEMENT, is the title of a new and very finely "got up" monthly, edited by George W. Light, Esq. Mr. Light is well known in our community, as a gentleman of excellent literary abilities. His first number is what might have been expected by his friends. The work proposes a high moral and literary aim, and a great blessing will be, if it can get general access to our youth. The first number contains 76 pages, and is sold at 20 cents per number.

SIX LECTURES ON THE USE OF THE LUNGS, is the title of a new medical work on the causes, prevention and cure of consumption, asthma and diseases of the heart. It treats also on the laws of longevity, and the mode of preserving life in both sexes to 100 years. Its pretensions are great, but they are very plausibly sustained. We commend the book to examination. It is for sale at Bartlett's, 221 Washington street, and Waite, Peirce & Co.'s, 1 Cornhill.

Putnam, 81 Cornhill, has issued a very interesting little tale, founded on fact, by the late Timothy Flint, entitled "Little Henry, or the Stolen Child."

Waite, Peirce & Co., 1 Corn

For the Herald and Journal.

LINES

TO RELIGION.

Pure religion, heavenly guest,
Shed thy influence o'er my breast;
While life shall last, or seasons roll,
Reside, religion, in my soul.
Shouldst thou ever leave my side,
In every change be thou my guide.
In sunny days, or gloomy hours,
Mid winter snows, or summer flowers,
On mountain top, or in the glen,
Mid works of God, or those of men,
Still may thy gentle power be given,
To lead the sinking soul to heaven.

If tossed upon the raging main,
Or walking on the verdant plain;
If in the city's dusty street,
Or in a rural, calm retreat;
If among my kindred folk,
Or bid to friends a long farewell;
If friendship shows my weak belief,
Or earthly friends should cease to smile;
If health and peace should bless my cot,
Or rich or poor should be my lot,
May thy silk cords, religion, twine
Around this beating heart of mine.

When spirits fall, and flesh grows weak,
And death o'erwhelms brow and cheek;
When, hastening to its long home,
My body seeks the silent tomb,
May then thy holy influence shed
A light around my dying bed.

When through the darkness vale I go,
And leave behind this world of woe,
O'er the billows dark I roll,
Then with an angel from my soul,
But like an angel from the skies,
As from the gloomy shades I rise,
No longer will I touch the way,
But bear me up to endless day.

Newrich, Conn.

SCRUTATIO.

BIOGRAPHICAL.

A REVOLUTIONARY VETERAN GONE.

Mr. Joseph Fuller, of this town, died August 30, in the 89th year of his age. He was one of the patriots of the American Revolution, having joined the army under Washington, at the commencement of the war, when but sixteen years of age. He was in numerous bloody battles, and fought with the spirit and heroism of that period. At Saratoga, Monmouth, and Yorktown, he was in the front of the battle, and contributed his part in securing the decisive advantages that crowned the American arms. Having continued through the whole war, he received an honorable discharge, under the hand of the commander-in-chief, when the army was disbanded, at the return of peace. At the commencement of the last war with Great Britain, the call of his country was not unheeded by father Fuller. He entered again the service of the United States, but on the account of his years, and the want of that strength by which his early life was distinguished, necessity compelled him to demand his discharge, which was finally, though reluctantly, granted. In the year 1816, father Fuller was deeply convicted of sin, and savingly converted to God, under the labors of Rev. Mr. Hyde, of Lee. He then became a soldier of Jesus Christ, uniting himself with the Congregational Church, where he continued until about twenty-five years since, when he connected himself with the Methodist Episcopal Church, where he continued until called to his reward in heaven.

In the various responsible relations held by father Fuller, both in the church and nation, he evinced a striking regard for truth and justice. The service of God with him was a matter of right. Hence he engaged in it with all his heart. In the domestic duties, in the class and prayer meeting, he manifested a zeal worthy of the man and the cause. But he has gone, gone to the resting place of saints and angels.

Sandwich, Mass. THOMAS ELY.

Miss MARY G. LAPHAM, daughter of Joseph and Hannah S. Lapham, died in Sandwich, Mass., Oct. 9, aged 30 years. Sister Mary was convicted of sin, and converted to God, in 1841, under the labors of Rev. Elisha Bradford. She soon after united with the Methodist Episcopal Church, and continued an acceptable member till her death. Her sufferings, the last eight months of her life, were great; yet she entertained strong hopes of recovery, and appeared unwilling to die. But when convinced of her error in this respect, she gave herself up to God, sought and obtained full victory over death and the grave. She then felt willing to depart and be with Christ; yea, longed for the time. In her last moments she was composed and happy, and often exclaimed, "Am I not most through?" When being told it would be but a short time, she said, "I am glad I care not how soon." She exhorted her friends, and especially her brothers and sisters, to seek and serve the Lord, securing their pledge to meet her in heaven. She then bade them farewell, and fell asleep in Christ.

Sandwich, Mass. THOMAS ELY.

Br. JOHN BARTON, of Centerville, Me., died Nov. 28, in great peace. For several months before his death he enjoyed the peculiar smiles of heaven, the perfect love that casteth out all fear. On being asked, the evening before his death, if his trust was unshaken in God, he replied, "O yes." "Thy pleasure to die happy in Christ."

Columbia, Me., Dec. 25.

Sister CATHERINE COLE, wife of Br. Joseph Cole, died of consumption, in Royalton, Vt., in great peace, Oct. 19, aged 46. Sister Cole experienced religion about 25 years ago, under the labors of Rev. John Lord and Rev. Eleazer Wells, and soon joined the M. E. Church in this place, of which she remained a worthy member until called to join the church triumphant. She was fully apprized of her departure, and just before she breathed her last, she gave the parting farewell to her family and friends, and then attempted to repeat the words of the apostle, and had only said, "I am now ready to be offered," when death checked the song upon the tongue, and the spirit fled, to join in the victor's song in glory. May we all die the death of the righteous, is the prayer of the writer.

A. C. SHURT.

East Barnard, Vt., Nov. 27.

Sister ABIGAIL WHITNEY, wife of Mr. William Whitney, died in Milford, Nov. 21, aged 22 years. She was converted when eleven years of age, and for eleven years after adorned most beautifully her Christian profession. She was from infancy a child of affliction; still, she bore her afflictions with meekness. Her religious principles and feelings were expressed in a mild and unobtrusive manner, and her consistent life presented to the world a model of Christian excellence. She died in full hope of a happy immortality.

H. E. HENFSTAD.

Milford, Dec. 25.

SLAVERY.

For the Herald and Journal.

THE ALLIANCE-SLAVERY.

Mr. Editor.—As free discussion is a birthright of every American citizen, I hope in a Christian and calm way the question started in a late number of the Herald, touching slavery and the Evangelical Alliance, will be discussed fully and fairly. I have no sympathy at all with these croakers and fault-finders with the doings of the Alliance in England. It is a spirit that would uproot the church of Christ, destroy its identity, burn all our meeting-houses, hang the clergy, banish the Bible, and instead of effecting emancipation, would rivet chains upon us more galling than those worn by the poor slaves of the Alliance could have done differently. They left the subject of American slavery, with the American Christian church, just where it ought to be. I am glad the subject has come up, for come it will, and must be met—met in Christian firmness, thereby showing to the world that American slavery is not so great an obstacle that it cannot be removed. I am convinced that the eyes of all civilized Europe, together with friends and enemies in this land, are anxiously turned toward the first steps of those brethren in whose hands the subject is left. Now, then, is the tug of this war. If one mis-step is taken, and that one on the great absorbing subject of slavery, what kind of an Alliance can we have in Christian America? Why, we have an Alliance *non* that surpasses for oneness most, if not all, other associations in the world. Read the history of the Southern churches for the last half century, and there we can see the workings and unity of combination that swallows up all creeds, both religious and political, when attacked. Witness the recent doings, published in the Christian Advocate and Journal, on the border Conference. Such is the dark spirit of slavery, meet it where you may. The church in America has too long held alliance with this "abomination that maketh desolate," for her interest. No other great public movement has ever excited my attention and warm sympathy like the Evangelical Alliance.—I am not alone in this state of mind. The whole Christian world is moved and wrapped in admiration and praise to God. Shall all these streams of gushing Christian sympathy be dried up, that so recently have opened? God forbid.—Let them widen, and irrigate this hitherto parched land, made so by sectarian littleness. Admit the dark, exclusive spirit of American slavery, and all our hopes of success are crushed. I think brethren in whose hands this matter is entrusted, should be thought of at the throne of grace.

Maine, Nov. 28. ANOTHER WATCHMAN.

MINISTERIAL.

For the Herald and Journal.

IMPORTANCE OF PULPIT ORATORY.

AN ESSAY, BY REV. O. P. FARRINGTON.

Published by order of Preachers' Meeting.

If oratory be important for the accomplishment of worldly and even, oftentimes, of wicked purposes, and if it be a powerful engine for the subversion of truth, it surely must be so in the destruction of error, and in the successful propagation of truth and holiness. Of its power and influence all truly enlightened and reflecting persons can form some estimate.

Perhaps its importance and its benefits can be greater to none than to the true minister of Jesus. It can never be more effective than when under the power of divine grace.

Circumstances are occurring of late greatly to deteriorate and render less effective pulpit oratory. At the present day, we hear of but few such men as Whitefield, the Wesleys, and others of like powers of pulpit oratory, and consequently (as I think) of late few such revivals as were common in the days of the founders of our beloved Methodism. Some, at least, of the causes of this state of things are very apparent. Instead of the efficient oratorical appeals of our fathers, which were delivered under the power of a divine influence, we are now often doomed to listen to the more refined descendants on abstract morals, or on some secular subject. And if we get any thing like heavenly food, it is often a week or more after it is gathered, and has consequently become more or less stale. Having been previously packed in the form of an essay, it is then unpacked and delivered to the people. It is not at all surprising that the people are lean and famishing. Dispense with essays, manuscripts, and briefs, of all kinds, in the pulpit.—Let true pulpit oratory be returned to bless the church, in place of what now often passes for it, but is unworthy the name, and then we may flatter ourselves with the fond hope that the prosperity we desire will return, and not till then.

In the further remarks I have to make on the subject assigned me for this essay, I shall attempt, in the first place, more particularly to define pulpit oratory, and secondly, to enforce its importance.

1. In defining pulpit oratory, it will be necessary to lay down some rules, accompanied by remarks and illustrations.

1. Proper dignity is requisite. The pulpit is no place to exhibit arrogance, or imperious deportment. Wherever this is detected, it lowers the speaker in the minds of the auditory, and produces utter contempt of him, thereby distracting the mind, and rendering it unprepared for the reception of the subject he may present. He thus at once defeats his design. To the dignity of the Christian minister, gravity is essential.—To appear otherwise than grave, would exceedingly undermine the gospel. We proclaim the gravity of manner commands itself to all, inspiring confidence, and commanding respect and admiration. Humility is also an element of pulpit dignity. If this be connected with the gospel, then certainly it should be exhibited in the herald. An ostentatious spirit is perfectly disgusting, and will never be displayed by any one who has a proper notion of salvation. Humility is the garment invariably worn by the messengers of the cross. It is from this audience determine our sincerity, and unless they are satisfied of this, our efforts will prove abortive.

2. Distinct enunciation is also important. Intention is generally the cause of a defect in this respect. The utterance should be clear and full, the tones distinct. Too great rapidity of speech destroys the sense, and rendering it chaotic and unintelligible. A rather superficial discourse delivered with good enunciation, is generally more effective than a more elaborate one, with a defective enunciation. The entire power of some eminent declaimers consists in their stentorian voice and good enunciation. "A great help to this is the frequent reading of works that abound with long or unusual words, or such as are composed of many syllables." Perhaps no one acquiesces so intimately connected with correct speaking as this.

3. Corresponding energy is also necessary. The power of a subject depends in a great degree on its energetic delivery. The effect of many

elaborate discourses has been neutralized by its lack of this. Not that every word is to be passionately expressed, but that the interest and merits of a subject be expressed in the manner of its delivery. One tone is not to be used on all occasions, and on every subject; neither are we to attempt a variation in proportion to the number of our hearers. The height and the strength of the voice must be made to depend upon the nature of the subject and the occasion. Enthusiasm also gives authority to a subject, and commands attention; while dullness and languor would demean it. Nature instructs us that expressions in real life must have frequent variations in the height of voice. Without this, delivery would be imperfect. An insipid, languid flatness, seems to have obtained to some considerable extent among public speakers. The appearance of such, indicates neither a desire to understand or feel themselves, nor for their audience to feel. We would not, by any means, depreciate proper moderation; it is highly important that it be exhibited on many occasions; but *excessive moderation*, is like the continual ticking of an old clock,—it arrests attention only in the stranger, and directly leads to monotony, which all allow is totally foreign to elegance of speech. "It is a waveless calm, a nervous apathy, a slumber of the dead." There is nothing vivifying connected with it. Whatever the subject, the circumstances, or the occasion, it is one long, gloomy, monotonous, and unlike the continual howl of some dreary forest, "palsying the soul," enervating the susceptibilities, and has but the power of transporting to a state of stupidity. If any class of speakers require energy, it is those who stand as watchmen on the towers of Zion. The responsibilities of such are tremendous; the results are of eternal interest. And shall the awful message with which they are entrusted, drop from their lips with languor and listlessness? If the world bath themselves in sweat, nay, blood to accomplish their purposes, shall not he, who is commissioned from high Heaven, put forth energy corresponding with the estimation of the subject he proclaims? The conviction of the truth of this seems to be irresistible.

4. Proper emphasis should be observed.—This consists in a particular stress of voice given to certain words or parts of a discourse, or a distinctive utterance of words specially significant. Improper emphasis obstructs the eloquence, is destructive of the correctness of a subject, and of the legitimate effect of a sermon upon the audience. On proper emphasis depends, in a great degree, the sense of a subject; without this, matter is raw, extremely so, and confused. The fitness and appropriateness of weighty words and powerful sentences, have produced conviction, when hours of appeal, without this, have failed. It shows the connectedness of ideas, displays the more important parts of a subject, and is important in conveying to the mind of the hearer, the full import of the whole.

5. Modulation is also important to the pulpit orator. This has reference to the management of the voice, including proper inflections, variations of tone, as well as to the general pitch of the voice, which should always be regulated, more or less, by the nature of the subject, and the intensity of interest which should be awakened; all which should be observed in such manner, as will appear easy to the speaker, and awaken and keep alive corresponding agreeable sensations, in the hearer.

6. Correct mode of expression is also essential. The mode of expression sways the mind, and calls the judgment into action. Would not a modest, simple, unassuming commencement, be the most appropriate, even if an earnest, powerful appeal be designed, especially as it tends to enlist candor on the part of the auditory, thus preparing their minds more properly to appreciate the subject presented? As we advance into the subject, our views expand, our imagination travels, the subject becomes more attractive, more absorbing, more majestic; consequently, the mind operates with greater freedom, ease and grace.

There must be no cant, no labor of the understanding, no rapidity, no confused utterance, no straining of the voice, but the countenance should be erect, the eye piercing and steady, the enunciation firm and distinct; the mind being poised on its centre, which will, invariably, produce attention, and awaken interest. Such expression will prove far more efficient and effective, than the chaste, classical, beautiful, and more polished periods. If the language be expressive of the feelings, and indicated in the countenance, the effect will be irresistible.

7. Corresponding and appropriate action is absolutely necessary. Unmeaning action is the pulpit, is actually ridiculous, and has a tendency to disgust the audience, and to reduce the estimate of the subject to meanness, and utter contemptibility, thus exceedingly undermining the high and holy cause itself. But appropriate action is highly commendable, and absolutely necessary to oratory. This is not the result of scholastic training, but a natural endowment, gratuitously bestowed on all. It is, however, similar to any other faculty or power naturally possessed, requiring cultivation.

This sentiment may be objected to, on the ground that many exhibit no such faculty. But it is possessed, whether it is exercised or not.—The child first conveys its wants by actions, rather than by words. The reason why a corresponding action is not observed in many public speakers, is because their mode of address is affected, not natural; their manner as well as matter, is the result of a course of study. Their natural powers have never been called into action, and if they have been called into action, checked, as ridiculous or absurd. But corresponding gestures form an important item in oratory. We have seen its effects in the characters of a Whitefield, and others of a more modern date. Many of the most powerful orators have accomplished as much by their manner as by their matter. Not that every word should be acted, or every expression be gestural; but that ideas of a marked character be enforced by our mode of exercising those faculties God has given us for this purpose; that our language affect others; that our estimation of the subject we present and endeavor to enforce on others, be exhibited by our actions. The beggar solicits alms, and though he be respectfully clad, yet his humble attitude, together with the tone of his voice, proclaim his wants.

A look sometimes is more expressive than many words, and it is a well known and universally admitted fact, that actions speak louder than words. There are some scholastic trained preachers, who present a most ludicrous aspect in the pulpit, in consequence of exercising a forced rule of action. "They will at times present a forced apathy, then saw the air, and motion the hand nervously," awkwardly presenting unnatural gestures, that have no relation at all to the subject at hand; consequently disgusting the audience, and causing a nervous sensation, accompanied with a desire to assist the speaker.

But a natural speaker, whose actions are more powerful than words, exhibits no pomp of oratory, but language comes forth vivid as the lightning of heaven, powerful as the thundering tempest, "shooting forth like volcanic fire" thrown out with native energy; here is exhibited "manly appeal, true oratory." Here comes forth man's natural oratorical powers. The eye speaks words, the dignified, expressive countenance thrills the souls of the auditory. Here is displayed the towering organ, high as the heavens, the decided resolution, firm as the everlasting hills, the dearest spirit urging onward the loftiness of action, and man enters his fellow man.

Such is natural oratory, that when the soul

speaks, it speaks effectually. And when the intense interest of the subject is manifested in the language and gestures of the speaker, the effect is overpowering and conclusive.

More effect may be produced in twenty minutes by following this course, than by hours of statue-like monotonous appeal.

But many object to this mode of speaking, supposing it to be theatrical. But the great reason why preaching is so ineffectual is, the devil has been permitted to control the art of natural speaking, thereby using it as a mighty engine to forward his purposes, while the servants of Christ have been contented with a miserable substitute for this.

The evil of theatrical performances does not consist so much in the manner of performance as in the matter performed. The sin lies not so much in the means, but in the object. The most successful preachers have been those who would have made the most accomplished theatrical performers; their mode of address being similar to that of actors. I would as soon think of dispensing with singing in the church because they sing on the stage, as think of renouncing action, because action is employed on the stage. One appears as consistent as the other.

The distinction between stage and pulpit action consists in this, the one is governed by gold and passion, the other by revelation and reason.—They are as distinctly related to each other as heaven and hell. If any thing demands the exercise of all our abilities, it is certainly the method of establishing truth, and demolishing error. A proper attention to the points which have been merely alluded to, are sufficient to qualify a person for a pulpit orator, provided he possess good common sense, and God has called him to the sacred office of the gospel ministry.

(Concluded next week.)

For the Herald and Journal.

WHICH IS THE MOST DISTINGUISHED MODE OF PRESENTING DIVINE TRUTH, USED IN THE SCRIPTURES.

A divine revelation is of infinite importance.—God has graciously given such a revelation as man needed. It has been given at different times, and in divers modes of communications. Visions, dreams, direct messages, laws, histories, ethical compositions, poetical effusions, hortatory discourses, systematical formularies of doctrine and duties, dialogues and epistles,—all these are employed. Which is distinguished as the most common?

We do not mean to confine our views to the forms of speech, whether simple or figurative; these are varied to suit the subjects—miscellaneous. The mode may not be essential, but if it be found that infinite wisdom has preferred giving it in any distinguishing mode, it is important to consider what may have been the design in so doing, and to examine what special advantage attach to this, rather than any other. I think it will be seen, that no one mode has been uniformly employed. God has spoken at sundry times in divers manners. All were proper, and adapted to the times and occasions. But still, taking the whole body of revelation as we now have it, I think it must be manifest that the historical mode stands pre-eminently distinguished. We meet with little or nothing of the theological method of stating dogmas, or first principles, and drawing deductions from them.

The historical books, generally, proceed in a direct, straight-forward method of stating facts, circumstances, characters, actions and events, interspersing sentiments and motives to action.

These histories include an exhibition of all the great doctrines and duties essential to man's salvation, such as the existence, attributes, providence, grace and will of God, and man's nature, as a rational, immortal, dependent, and accountable creature—the principles and motives by which his character is to be formed, for happiness, usefulness, and God's glory; seldom defining terms, but using them in the most familiar and popular manner. The systematic mode is more fully seen, giving the moral, ceremonial, and national code to the Israelites, than in any other instances; but no new moral truths are there brought to view. The history of that nation, is the history of Providence, unfolding the principles of God's moral government, man's duties and responsibilities. In the book of Job, although it assumes the historical form, the history is carried through in a dramatic dialogue, between Job, his friends, and the Almighty.

The sublimest doctrines, the purest morals, the most elevated and rational philosophy, are exhibited; but it is all in the form of history. The writings of David and Solomon, bear poetic and ethical form. The prophets are historical, hortatory, and prophetic. The Gospels and Acts, are histories of the birth, life, teachings, works, sufferings, death, resurrection and ascension of Christ in triumph to glory. The Acts carry forward the history of the fulfillment of Christ's prophecies and promises, and the apostles' doings, &c. There is much of history mingled in the Epistles and Revelation, of which we need not further to speak.

We may now inquire, if the historic form is that in which inspiration is more generally and distinguishedly given, than that of any other, what are the special advantages of this above other modes?

1. It is the most natural. It has pleased God to reveal truth progressively to man, varying the kinds and degrees of evidence; using all the variety of style and modes of communication suited to time and occasion. No other form, therefore, was so natural in presenting the whole body of truth, as that of history.

2. This mode includes a repetition of truth essentially the same under all the circumstances of human life, and shows its adaptation to man in all ages and conditions.

3. It develops truth in its nature and operations on the hearts and lives of men, individually and collectively.

4. It is less liable to misconception, change, or loss.

5. The variation of terms, translations and accidents, can be better reconciled, and more satisfactorily met by comparison, than if once given in a code.

6. Intellectual exertion to seek truth by study, comparison, &c., is better secured; attention, faith, hope, and animated exertion, to imitate holy example.

7. And lastly, Christ and his apostles have given examples of natural and easy instruction in this way. The Apostles, particularly, state facts as they had occurred, leaving facts to the heart and conscience.

E. MUDGE.

For the Herald and Journal.

BEWARE!

It was wrong, my brother. You have paralyzed the influence of that preacher on the circuit where he has just commenced his labors, more than all the opposition of the ungodly could.—Suppose he is the poorest preacher in the Conference—his abilities the most inferior—his education the most limited—yet, under all these forbidding circumstances, God, who knows best the furniture of the heart, has called him to preach. And the poor brother wondered at it. He saw his inability, and he wept over it. And, as much as in him lies, he has improved the scanty means

of knowledge within his reach. But, as if it was not enough for him to feel thus depressed, you must add another pang to his grief. So you have anticipated his *debüt*, and told his brethren who have never heard him, that he is "a preacher of ordinary abilities." And this has gone from mouth to mouth, and from busy body to busy body, all over your circuit. And you told of it! O yes, it took a critic to discover the pitiful endowments which a God of mercy bestowed on your poor brother. It took a man of talent to spread wide the knowledge of his ignorance. What could be the reason? I see it! I see it! You are talented. Yes, you are talented—i. e., in your own estimation. O yes—you are a profound thinker—a learned man. You do not skim over the surface, but you plunge into the hidden depths of wisdom—philosophy, for instance. You have read—ah, what have you not read? Erudite authors, ancient and modern—the writings of wonderful men! And yet, you are original. Certainly. Not a thought that ever darted into your brain ever presumed to enter the noddle of one of the sages of antiquity.—Revelation itself has scarcely afforded a new idea for you. You are original. * * *

And yet, the "man of ordinary abilities" has been the instrument of many a soul's conversion, while you have scarcely led a sinner to Christ. The fact is, you have "dived" so deep into the ocean of heathen philosophy, as to "stick fast in the mud" at the bottom, while it has pleased God by the foolishness of your poor brother's preaching to save souls!

Imagine, for a moment, a congregation seated to hear for the first time this decided brother;—his least failing is accounted three virtues;—his ordinary talent. And if he possess ever so much ability, it will take him a long time to allay the impression excited against him by his *brother's* remark. And that time, be it longer or shorter, is lost through the influence of that remark.

But the evil stops not here. In a few weeks the people of his charge perceive that this man of ordinary talent is much more useful among them than was his extraordinary brother. And now, when they think of his remark, they will remember, in connection, that Nebuchadnezzar gave grass for a while, that Herod was eaten of worms, and that Satan was once in heaven.

Considering the unguarded language and manners of many preachers, it would be better for the cause of Christ if they should exclude themselves entirely from society, except when in the pulpit. When they meet with their brethren, the time is often spent in hilarity if becoming, and in politeness if Jesus Christ. If they mingle in polite society, they sink into insipid conversation. If with stern men of business habits, they have not grace enough to do their duty to them; so that all these would have more confidence in their piety if they should never see them except in their pulpits. There are comparatively few men who have grace enough to mingle freely with society and not sustain a loss of spirituality. Virtue, indeed, may go out of them, but it is not communicated to others—Satan destroys it. Doubtless the preacher should mingle with society. He cannot do his duty without. But unless he has grace enough to keep himself unspotted, he might better confine himself to his study, or ramble through the forest for exercise.

SILAS.

Thanksgiving Day.

For the Herald and Journal.

EXAGGERATION.

The universal tendency of human nature is to exaggeration. This appears in every department of our selfish interests. It springs from the selfishness of our natures, and our inherent love of human approbation. In its nature it is dishonest, and in its influence, destructive to the very interests which it magnifies. No where is its action more pernicious and universal than in religion. It is enthroned in the church, acts from the pulpit, and holds empire over individual hearts. In obedience to its mandate, the church reveals only in the sunlight of her history, magnifies her missionary labors, and exaggerates all her reported interests. The minister of the gospel looks at his labors, his influence, his merits, through the lens of its magnifying power, and gives himself the benefit of every doubt that may occur as to his successes in his reports and returns. The individual member must also defer to his sovereign dictates, pass for more than he is worth as a man, keep at a fictitious elevation as a Christian, and state his Christian experience in language a little stronger than it will bear. Such is the universality of exaggeration, and its effects are as pernicious as universal. This may not always appear at first, but in process of time there will come one whose own heart is emancipated from its thralldom, and who will spare no pains to discover to the world the cheat, the fraud, the imposition of exaggeration.

J. T. P.

For the Herald and Journal.

QUACKERY AND IGNORANCE AGAIN.

Mr. Editor.—As a true friend to the "whole people," you will rejoice at any measures that open the eyes of mental slaves—who they be slaves of medical quackery or religious bigotry.

I was much amused with the recent law of the Maine Legislature, requiring all medicines offered for sale to be labelled with the names of all the ingredients they are composed of. No doubt this will create a great "hurry burly" among the marvellous medicine eaters "down east," but to those who live by rote, instead of "doctoring" by witchery and gross ignorance, it will not be very alarming.

It has often been a question in my mind, whether we were making the most money, medical quacks in this country, or religious quacks in New England lands.

N. P. Jr.

Dec. 22.

"LUCK."

Rev. H. W. Beecher says in one of his lectures:—"I may here, as well as any where, impart the secret of good and bad luck. There are men, who, supposing Providence to have an invincible spite against them, bemoan in the poverty of a wretched old age, the misfortunes of their lives. Luck for ever ran against them and for others. One, with a good profession, lost his luck in the river, where he idled away his time fishing, when he should have been in the office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his bottle. Another, who was honest and constant at his work, erred by perpetual misjudgments;—he lacked discretion. Hundreds lose their luck by endorsing—by sanguine speculations and by dishonest gains. A man never has good luck who has a bad wife. When I see a tatterdemalion, creeping out of a property in the afternoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck—for the worst of all luck is, to be a sluggard, a knave, or a tippler."

Advertisements.

HEDENBERG'S PATENT AIR-TIGHT PARLOR COAL STOVE.

THIS Stove was patented by Mr. F. E. HEDENBERG, of New York, in 1845, and sold him to a contractor, who took it to this city last winter, and gave entire satisfaction to those who used it.

The subscribers have purchased the right to make and vend this Stove in Boston, and having made new and more beautiful patterns, now offer them to the public with the fullest confidence that for parlors and other rooms where little or no gas is required, they are superior, in point of economy, comfort, and convenience, to any other Stove now in the market.

The principle on which the stove is constructed, will, in consideration of the judgment of the scientific, will, in consideration of one in operation will secure the admiration of the practical man.

Purchasers in want of the latest and most economical parlors Stove in use, are requested to call and see this Stove in operation, at No. 26 Union St.

LEWIS JONES & SON.

Oct. 7.

FURNITURE AND FEATHER WARE-HOUSE.

NOS. 48, 50 & 52, BLACKSTONE STREET.

W. & F. E. H. BRABROOK would inform their friends Old Stand, where they may find a good assortment of Furniture and Feathers, Mattresses, Looking Glasses, &c. Good packed for Country trade at short notice.

N. B. Best quality LIVE GEESE FEATHERS selling very cheap.

April 22.

THE DOMESTIC COOKING STOVE.

Wood or Coal, invented by J. MEALS, has been completely domesticated in the kitchen; and such is the reputation it has acquired, that it is now being introduced into the RATED to give entire satisfaction.

In form compact, and spacious; in appearance neat and plain; in construction simple, and requiring no skill. The bright adapted for placing in any room, and is fitted with vessels with ease. The hearth, enclosing three sizes, presents the greatest of the cook from coming in contact with the heated parts of the stove, and a safe deposit for hot coals, and is never out of place for the day, in serving up a meal on a cold day.

The furnace is so arranged that the smallest varieties of coal can be burned, and the quantity required is reduced to one operation.

An extensive assortment of the best varieties of Cooking, Parlors, and Office Stoves, wholesale and retail, for sale at No. 19 and 20 North Market Street.

Oct. 7.

D. PROUTY & CO.

Allen & Noble,

IMPORTERS OF HARDWARE AND CUTLERY.

No. 10 Washington Street, (3 doors from Dock Square), Boston.

Dec. 17.

HILL & BRODEAD,

BOOKSELLERS, PUBLISHERS AND STATIONERS.

NOS. 17 AND 19 CORNHILL, BOSTON.

HILL & BRODEAD keep constantly on hand, and for sale, at lowest prices, a large assortment of Law, Theological, Medical, School and Miscellaneous Books. Also a large variety of Stationery, including Letter, Cap, Top, Bill, Note and Fancy Papers; Bristol and London Boards; Drawing and Writing Pencils; Paints; Canvases; Hammers; Indelible Ink; Steel Pens and Penholders; of every variety. Wholesale and Retail. Also, Maps, Globes, Blank Accounts, Check and Memorandum Books; Portfolios, &c., &c.

Oct. 22.

BRABROOK & PRUDEN,

FURNITURE AND FEATHER WARE-HOUSE.

NOS. 43 Blackstone, North side, up stairs, between Hanover and Ann Streets, Boston; where may be found a good assortment of Furniture and Feathers, at extremely low prices, such as Carpets, Bureau, Chairs, Tables, Sofas, Wash-Stands, Toilets, Looking-Glasses, Bedsteads, Cradles, Sinks, Secretaries, &c. Furniture by the lot, Bedsteads, Mattresses, Blank Accounts, Check and Memorandum Books; Portfolios, &c., &c.

Oct. 22.

J. B. Holman,

GENTLEMEN'S FURNISHING STORE AND SUSPENDER MANUFACTORY.

No. 70 Cornhill, Boston.

HATS, CAPS, SHIRTS, CARPET BAGS, GLOVES, DRAWERS, SATCHELS, &c.

(S. J. B. HOLMAN, PROPRIETOR OF "HOLMAN'S NATURE'S GRAND RESTORATIVE.")

Oct. 22.

HOVEY'S PATENT SPIRAL STRAW CUTTER.

THESE machines are thought to excel all others for cutting Hay, Straw, or Cornstalks. The great advantage they have over all other